

The Tinklars Speech to the  
most *Loyal Country-man*, the  
*Honourable Laird of Carnwath*,

READER,

*January 1<sup>st</sup>. 1712.*

*Dedicate this to George Lock-heart, the Laird  
of Carnwath, Not for any ill will I have to  
my Sacred Queen ANN of Great Britain, &c.*

UT this to let Her MAJESTY know, I am a Changable  
Man; At first, I had a mind to Dedicate all my Won-  
derful Works to Her MAJESTY, But I am fear'd I be call'd a  
Fool in so doing; When I go and brake Ice, and if People ask where-  
I do it? I answer them, seeking, *Hot Water*; A Fool, say they,  
He takes it very ill to be call'd a Fool, Some out of their ignorance  
call me a Fool. I confess my Heart is still going thro' the ends of  
Earth, ( as *Solomon* says ) When my Heart ran thro' *England*, I  
found none worth my pains to fix my Mind upon, except *Queen ANN*,  
my mind was right well Fix'd towards Her Majesty; Near a Year then  
I began to consider that Her Majesty cared not much for me; altho  
I be none like me in the World. But it seems to me; that Her  
Majesty can live without seeing my face, so I can live also without  
seeing Her Majesties Face; After that my Heart came to my self,  
it could not settle, But it ran out running through *Scotland*, and  
threw

threw all the Shires and Counties there. At last my thoughts lighted upon a certain Shire called *Cliddefdale*, and then my Heart pitched upon **GEORGE LOCK-HEART**, the *Laird of Carnwath*, because there are none like him. Reader, I am now going to Speak to the Gentleman my self, I think ye are hardly with my pains, for the best is best Cheap.

Now Wise, and Rich, and Worthie, and Wonderful, and Faithful and True, and Rare, & Charitable, and Great *Laird of Carnwath*; Be not Prowd altho I Commend you at such a Rate behind your back and yet never saw You; There is no doubt when I come to pay a Visite to You, and to see Your Face with Your Wisdom and Your Houses that ye Built, and the Meat of Your Table; and the Sitting of Your Servants, and the attending of Your Six Ministers with their Apparel, and Your Cup Bearers also with their Apparel; I fear there will be as little Spirit left in me as was left in the Queen of *Sheba*, when she saw the Glory of *Solomon*; Then I will Speak after this manner, it was a true Report that I heard of You in mine own Country at the Head of the West Bow; Then I will Conclude, that the one half of the Greatness of thy Wisdom and Charity was never told me, for thou far Exceeds the Fame I heard of thee; and I will say happier are thy Servants that stand before You; and I my self will think my self happier to have the Honour to stand before You; Among them I know, You will be Envied by Great Men in the Nation, because I do not Commend them; but I will Commend whom I please, it will not be every one I will Commend, I will never Commend them that were Counsellors in *Edinburgh* in the Year 1710. Especially *William Dundas* that was then Town Treasurer, when the like of him does me an ill Turn I cannot forget it, I will not Commend Doctor **PITCAIRN**, because he gets the Honour of being Author of my Books, no Mortal Man helped me to write or Dire one Line, if any should say behind my back I get help, then I shall say before their Face that they are not saying true, under the Pain of my Estate; I will not Commend the Laird of *Cramond* before I get some Faithful Men to take away his Stones; I believe *John Duncan* dare not do it for fear of his Wife. I cannot but Commend Doctor *Pitcairn*, and the Queens two Advocates, and some of

of the Lords of the Session, and Provost Blackwood, for giving me Money for carrying on my Works, because they are Men of great Sense beyond all others; Except Your Honour GEORGE LOCKHEART, But say Ye, what for do I Commend You more then Others seeing I do not know You? But I say, I believe Mens Words that knows You, And also, hath known Your Honourable Father Sir George Lockheart, were there ever a Lawyer like unto him for Faithfulness and Honesty, in the whole World? (No,) This is not only known in Earth but in Heaven. When the Kings Advocate and Lords would not hear his Protest on Earth, he Protested in Heaven against them; When they would condemn the Poor Innocent Men, commonly called Whiggs. I could write very much to Your Honourable Fathers Commendation, together with his Brethrens Great Actions, which is Admirable, but it would make a Large Folio.

I hope to write afterwards concerning them, but at the time I shall only Speak to Your Commendation; Because Ye are worthy of Great Honour, for Ye was Commended and is Commended, and shall be Commended, and I will Commend You, and my Commendation will go further then all the Tradesmen in the three Kingdoms; Your Honour will desire a Reason for it, I shall give several Reasons. First Negatively, Ye are not a VVoman. 2ly. Ye are not Proud. 3ly. Ye are not Covetous. 4ly. Ye are not Treacherous, but hath been still for our Nations Good, which many a Scots Man cannot say; I believe Seafield dare not say it in my Face. 2ly. Positively: 1st. Ye are a VVise Man. 2ly. Ye are a Rick Man. 3ly. Ye have a Heart to make use of it; I know them in the VVorld that hath, and hath not a Heart to make use of it, I would have them take Notice least I shame them, but a Man that hath, and hath a Heart to make use of it, GOD answereth him in the joy of his Heart. Eccl: 5: 20. 4ly Your Judgement and mine Jumps in every point to Strae; And if Ye have much Honour, this gives You more, for my Judgement hath Run throw the world, as fast as a Ship or Horse could Run to give Light to the world; with many strange Books that I have written, I wish I had written for or to you, but it was for want of information, therefore I pray you be me Excused, I hope to see your Face shortly and speak to you, I am thick  
Spoken

( 4 )  
Spoken but take ye the better Notice, when ye see me open my Mouth,  
it is not every one I speak too, where I Speak to one I VVrite to a  
Thousand.

MUCH HONoured SIR;

**M**Y much Honoured and Great Laird of Carnarath; George Lock-  
heart; many have the Experience of your Favour and Honestie,  
both in Scotland, and in England, Ye have been still for the Good  
of the QUEENS Majesty, and Especially for Your own Nations  
Good, although Gold hath Blinded the Eyes of many of our Great Men  
and Ministers, yet all the Gold in Europe was never able to Blind yours.  
And the Consideration of these things Commends me to put these  
Papers to the Shelter of Your Protection, which I do not so much  
to let the World see my Gratitude, as to Satisfie my self in point of  
Judgement and Discreation, although I be altogether a Stranger to your  
Person; Yet the Rarity of Your Unblamished Honour in this Ignoble  
Age; and the Eminencie of Your Heroick Spirit, invites me to cast my  
Anchor on the firmest Bottom, in these Tottering times, there are  
but few of Your Quality dare be Patrons, and fewer can be Patrons,  
although Truth never stood in more need, And hath less Power to  
Protect it, Considering the Wildeness and Severitie of the times  
which ariseth from the Changes of the Unwarie and Ungrounded  
Persons of all Ranks and Qualities, who hath neither looked to them-  
selves nor their Conscience, nor to their Off-Spring; No doubt, but their  
Posterity will Admire and Blush, that they Derived from such a Blind-  
ed Generaion; And which General Defection hath been and is a great  
Trouble both to your Honour and me, however GCD shal Dispose  
of Publiek Affairs for Good, and you Sir in the mean time are secure in  
the Felicitie of Your Memorie, and that in the worst of times, ye  
have obtained Mercie to be ever Faithful and Conragious in the De-  
fence of your Nation. And did what was In your Power to keep  
away the Knife when the rest of our Great Men were Cutting their Mo-  
thers Throate. Now Honoured Sit, ye will meet with nothing in this  
Treatise thar will keep it from Contempt and Scorn, more then the  
plaines

plainness and Sincerity of it, some of which is Directed to Your Honour, and some of which is Directed to the World, discharging my Faithfulness to them; But owns it self, in the first place to You Honoured Sir. I have Read that Great Princess have stooped so low from their power, that they have Conferred their Princely Favours to the meanest Object of their People; And thankfully Received it, as it were a few drops of Water, from the palm of a poor Mans Hand, which Act of Acceptance and Respect hath more Innobled their Names, unto posterity, then all their great Deeds and wondrousful Actions; And so the consideration of this makes me bold to present these Papers to Your Honours Protection and Acceptance.

I could Write much more to Your Praise, and Commendation; but at this time I must forbear, least Ye be lifted up above Measure, since we are to meet shortly, For all the Discourse I have had to the Great Queen of Britian, Her Majestie could never get the Opportunitie to meet with me, no doubt then when we meet it will be a glad meeting, we will Rejoyce together.

I wil write no more to Your Honour at this time, least I be Ravished with the Thoughts of You, Ye are so Admirable to me.

And because I Love You I wil give You my Advice, I came to the World to give Light, I am Commanded to let my light shine, altho some Fool Ministers Condemns me for it; Sir, Now if You have the Delights of the World, Plentifull Estates and ful Tables, and Beautiful Houses. and Honour and Dignity, therefore I will give You a Caution, I know that Te walk in the midst of Snares so take heed Te are Commanded not to Love the World, but to withdraw Your Affections from it, and to be Crucified to it, and use it with indifferencie of mind, as Ye used it not, keep the Danger of the World in Your Eye; and be careful of Your Steps as Ye were walking in the midst of Serpents, which is ready to sting You; if Ye were at a Feast, when Ye knew there is Poyson Dishes, ye would be afraid to Eat any thing there. Do ye think Captain Smith when he was taken by the Savagas of America and had plentie of Meat Set before him, which he knew was given to Fatten him that he might be better Meat when he was Kiled? or was that feast pleasant to him, that

had a sharp Sword hanging over his Head hanging by a Horse hair, which he Expected every Moment to fall and Kill him? it is Extremely Difficult to a Rich Man to go to Heaven, and the Difficulties lyes in these Hindrances which their Riches casts before them; Rich Men are GODS Purfers, they carry the Bag, and what is put therein for Publick Use, them that are Faithful Stewards gives it out to them that are in need; But them that are not Faithful thinks that all is for themselves, and so shut their Bowels and Purfes from Others, then they carry the Bagg as Judas did. and will be easilie perswaded to sell Heaven for a little more Earth; But I know ye are not the Man that doth so; then surely I have great Reason to Commend You; No more at present, but wisheth You Grace and Health Amen. And I Rest

Honourable SIR,

Your Trusty Friend, WILLIAM MITCHEL.

Reader, I must not Slight You altogether, because I have an Errand to send you, go, go, and gather up Your Heels and Run, to the Laird of Carnwath, if he be in the three Kingdoms; And tell him, I am standing at my Shop Door at the South side of the Butter Weight House, waiting for him; And tell him also, I have a mind to Dedicate my Testament to him, that his Name may be yet more Famous, for it will stand there to his Praise & Commendation to the end of the World; And tell him also, if he wants Money to Buy another Parish which as I am informed will make nine I shall see what Money I can make up for him, If Lady Slush had not come to the World, I would have had a great deal made up for him, be this time; She bought a House near mine, but she could not get it to her mind, and some says GOD burnt it, and to Humble her, and some says the Devil Burnt it for Envy of her Neighbours; And some says she Burnt it her self, because the Wright laid the Floors with Fire Dails that had Knoats upon them, But I am rather in the thoughts she Burnt it her self to get a Name, because none would give her a Name for Good.

I Read of a Man that burnt the Great and Famous Temple of Diana

of *Ephesus*, to get a Name; Afterwards there was a Law made that whosoever named his name, should be put to Death; But I shall give her more Respect to her name, for if she would give me 5 or 600 Merks, I shall cast her in my Testament: For she will not take up much room, and she shall stand there to the end of the World, as a Monument in the North, as well as *Lot's* Wife stands in the South. Who burnt her house I knew not, but this I know it was burnt to my sad Experience, for it burnt my House and Shop, and all most all my Goods and Gear that I had Laboured for these 30 Years before; But the thing is done it cannot be mended, therefore let us Rejoice Reader, for I hope to get Money shortly to Print my Testament, and in it Ye shall hear all the Wonderful steps of the Plunkers Life, First, The steps of profanity. 2dly. The steps of Morality. 3dly: The steps of Convictions. 4thly: The steps of Terror. 5thly: The steps of Joy. 6thly: The steps of Detention. 7thly: The steps of Temptations. 8ly: The steps of Backsliders. In it also, I shall confute all Bishops and Presbyterians; All Papists, Quakers; all Anabaptists; all Independents; all Socinians, and Armenians, and Lutherians; and what not, Because these Men with their maggarie Heads and Books, hath rased great Divisions, Debates and Contests in the Land, that no Man is sure of his Life; Especially King and Queen.

These men seem to me as men bigging a Castle in the Air, like the Tower of *Babylon*, whose top may reach to Heaven, he will have up his side, and he will have up his side; But I see it will be impossible for any of them to get it up; therefore I shall labour to bring them all down to a happie Union and Conclusion, to Fear GOD and keep His Commandements; there is no more required of a man, and there is not one of them doth that; We have more need of a Reformer now than we had in *Luther's* days.

The self Conceited Man is the fardest from Heaven of any Man; he thinks he is Right, and he thinks he is Right; But I say they are not one of them Right as they ought; Therefore I shall Labour to Reform them all and bring them in to my Faith, but some will say that my Faith is better then yours, because we are not so Tempted with the Devil; and many times he gars you fall, I Confess it is true, but the Devil Tempts me for several Reasons, he doth that by the Per-  
mission

mission of GOD, and special designs on GODS part that is to find me work and keep me doing, and to prevent Sin, and to keep down pride, and to awaken me from Security, lest I settle upon Lies, or to be an Occasion of Grace and Evidence of his Power in preserving me, and Satisfying me, that in the greatest Spiritual Battels his Grace is Sufficient for me; But ye will say, I Tempt the Devil to Tempt me, it is true, I Confess when I engage my self in Sin & appearances of wickedness, it is never God that calls me to a thing that his Soul abhors, or to go to play-Houses, or Stage Plays, altho I design not to be an Actor of Evil my self, yet if I give my Company and Countenance to them that doth so, I am Guilty, or when I go needless Errands; Peter had no Errand in the High Priests Hall, Dina had no Errand to go and see the Daughters of the Land; Or as when I adventure beyond my Strength upon any thing as to give Light to the Ministers, or Reform the Churches, or many other things beyond my ability, Or as when I try Conclusions, how near I may go to the appearances of sin, and be Innocent, or when I go up and down without my Weapons, then I Tempt the Devil to Tempt me? But say ye, why did CHRIST Suffer himself to be Tempted? it was to make it plain and Evident that he was the second Adam, and true Man, and in that Nature he was Promised to break the Serpents Head.

It makes us clear of his final Conquest over Satan, and his breaking down of his power, these temptations more Qualified him with Pity and Power to help us, having Experience, and by that we expect and have Comfort, that he will deal tenderly with us under temptations; By that also we may know the nature of temptations, and what Weapons to make use of, and how to use them, these were great temptations of all that is in the World, is the lust of the Flesh, and the lust of the Eye, and the pride of Life, and he was tempted to all these, and the last was the greatest; if considered, and are very raking upon us; and his Answer is to be imitated by us; for he Chased him away with a severe Abomination, get thee hence Satan, some times when a sinful thought is come in my mind, I would rather thought upon it, and Dispute about it then chase it away;

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with abhorrency, & by that means Men is brought in a snare; but we ought not to bring fire in the Room where there is Gown Powder, *Eve* tho in Estate of Innocency, she did not flie against the temptation, with abhorrency, but rather desired to hear the Devil speak, and so came off her; if we have pleasant thoughts of these sins our Nature is inclined to; then we desire to hear the Devil speak, and it will be much to keep us from complying to the sin; *Joseph* would not so much as to think upon the sin, but fled far from it, and left his Cloaths for haste; for fear he had been intangled. When *CHRIST* was tempted by *Peter* to spare Himself that temptation, was very taking upon Humane Nature, when His Great Sufferings and Death was in His View, yet gives He no positive Reason against it, as He did when He was tempted to fall down to the Devil; But declared Himself from any further Consideration of the Matter by a declared abhorrency of the thing. For He says, get thee behind Me Satan, as if He had said, this is so much abhorred by Me, because so intolerable to My Condition that I will not so much as discourse of it, nor consider it. I read of a Bishop when he was at the Stake to be burnt, so there came a Pardon to him upon conditions, but he says twice, if ye love my Soul away with it; Therefore we ought not to dally with it, or dispute about the motions of sin; but rather cast it out with hatred and abhorrency when they come in our mind, if we do otherwise, it is inviting the Devil to further his temptations.

Yet the first is a great Temptation, if right considered; As if the Devil had said, thy Body is to be provided, for Nature and Religion consents to this; the Wilderness affords no help, ordinary means fails; There is therefore a necessity that some extraordinary means be taken, therefore turn stones to be Bread, this is not unfutable to thy Condition and Power of Him that is the Son of GOD. I see Thou art hungry, and this wilderness affords nothing to eat, and GOD hath not spread a Table to thee; I therefore pity Thy condition as a Friend; For Ye see there is no ill in it, more than to turn Water to Wine, if Thou art the Son of GOD, as the Voice from Heaven lately testified; It can be no inconveniencie, but every

way an advantage, to give a Further proof of it; thy present condition of Want and Hunger, seems to contradict it: How strange and unbecoming is it for the Son of GOD to be in such straits? Yet if Thou be the Son of GOD, as Thou says, it is easie for Thee to make Thyself help, he that made the World by a Word, can much more change the things that are made, it is but speaking, and that Stone before You will turn Bread: And by that You will supply Your Wants of this present Condition is both necessity to You and Your Duty.

It is Your Duty to Supply the want of Your Bodie, which cannot be supported without proper Nourishment, and if ye will not use the Means, ye will bring on You the Guilt of self Destruction; I do not Command You to provide fine things; but only Bread; Which is Food for the poorest Man; these and many such words no doubt Satan Spoke, altho it be not set down in the Bible, the Scripture says if all were set down, the World would not continue the Books; He was forty Days Tempted of the Devil, no doubt but he hath been Tempted in an Invisible manner for a long time? But say ye, wherein lay the Sin if he had Commanded the Stones to be Bread, it was Suitable to his Condition being Hungrie, And the Devil knew that, some would thought it an Advantage; And fit Opportunity to stop Satans Mouth? Yet there was a great deal of Pioson and Malice in it, if he had done so; It might been said that he doubted of the Divine Testimonie that was given of him a little before that he was the Son of GOD; It might have been said that he doubted of his Fathers Providence and Love; It might have been said also; that he took himself to indirect means of Extraordinary Courses, and this would undervalue his Power, and Satan would have gotten great Advantage of Him, if he had obeyed him; Some might also have said, that he was Vain of his Power, and interest in GOD; But the Devil could no ways prevail against him. Yet he would Try another conclusion, for he took him to the High Pinacal of the Temple, he thought to prevail against him there, because he would have the Aplause of many Spectators, then he Tempted him to self Destruction, and Pride, and presumption; As if he should say, seeing thou wilt Rely on Providence in an Extraordinary way of working give an Experience of that, by casting thy self down, which

which thou mayest do with great Confidence; because he hath promised extraordinary help, and hath given his Angels Charge concerning thee, so ye see he is very Nimble to take an advantage of us, soon did he give him a Tryal, and bad him cast himself down, and he brought in a wrestled Scriptrue, to prove his Damnable Doctrine, but in that he could not prevail. So he took Him to an High Mountain and shewed Him all the Kingdoms of the World, and the Glory of them, in a short time; there is many Oppinions of that what way he saw them all at once, But this is my Opinion of it, as he was GOD he was Omnicient, he made the World, so he could not but see it, with all its Glory, 139. Psal: ver: 12. *All belongs to him*, So the Devil is a down Right Liar from the beginning, all these Temptations are for our instruction, all his Answers are from Scripture, as Lights to us, to shew us our Dutie, he saith not the Son of GOD; shall not live by Bread alone; But he saith *Man doth not live by Bread alone*, he saith not, CHRIST, shall not Tempt the LORD, but thou Reader shal not Tempt him.

*When is it that we Tempt the Lord, we Tempt him when we Venture upon Extraordinary Loups, we Tempt him also when we Venture through Extraordinary Watters, we Tempt him also when we Venture upon any thing beyond our power, or when we promise any thing which we cannot perform; I have not time to tell you all the ways we Tempt him, Except the Magistrates would give me that 2000 and 500 Merks as they give the Ministers, let the Ministers tel what I leave out, but I shal tell You this.*

If it had not been for Love to us, he would have answered him in his own Nature, *As to say if I be not the Son of GOD, it is vain to Require a Miracle of me; And if I be the Son of GOD, it is vain to Tempt me, or he might answered, as the Father hath Life in himself, so he hath given to the Son; to have Life in himself; And that by his Divine Power he could Live without Bread; He could also have stoped his Mouth, for keeping out these Words, ( in all thy ways ) He might also answered it is in vain to tempt me with the World, because it is mine already, or he might have said as he said to Pilate, Ye have nothing Except it be given you from above, He might also by Divine Authority Com-*

manded Silence, and so stoped his Mouth, but these Temptations were Contrived by Divine Wisdom, for the Good of Man, and also His answer, And when we are Tempted it is also designed for our Good, nothing will work more Care, and watchfulness, and Diligence, and Fear in a true Christian, then a Sense of Satans Designs against us, nothing puts a Man more to Prayer and Breathings after GOD: and Running to CHRIST, and desires to be dissolved, and to be out of the Reach of these Troubles then Devilish Temptations do, so there is a Necessity of being Tempted; And them that is not Tempted or knoweth not what is to be Tempted, they never went the length of my Shop in the way to Heaven.

But if ye be not going straight to Heaven, ye are going straight to Hell, there is no midd place to stand upon, consider and fear; They that doth not know what it is to be tempted, I compare them to a natural brut Beasts, that a Man is driving home with a Crab cudgel, the Beasts are naturally inclined to go home, and goes straight, and hath no changes, but goes to the Sial; so it was needless to the Man to lift his Cudgel, except the Beasts had turned aside; So a Man by Nature, because of Original Sin, goes straight on the Broad-way never turns out of it; they have no Changes in their Life, and no Bonds in their Death, they have no Convictions till they be in Hell, They die like Lambs, goes straight to the Pit, as a Beast goes straight to the Sial; so there is no occasion to the Devil to lift his Club, because they never went out of his way; thus the Devil drives to Hell the most part of the World, he will not lift his Club unless he have occasion; Others again the Devil drives to Hell with his Cudgel; which is soft pleasant, sinful and poisonous; ordinarily the poison never takes Effect till the Person be dead; these doth receive Light from the Word and Spirit, and goes to the narrow and strait way, then the Devil looks on them with anger, and takes notice of them, both by their walking and lookings. And by their Thoughts, Words and Actions, then he considers what Sins they are most inclined to; and what is most Suitable to their Nature, and what was the Sins formerly they took pleasure in, and he lyes the Beat accordingly; So it is contrived by a Council of War, what is best to be done, to turn in the Person to his Broad way, but he waiteth for the best Opportunity, he will not medle with them

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While Conviction is Hot, but when ever the Person forgets to watch or grows Secure, then comes up the Devil and with one of his Hands Covers the Light of the Understanding, and with the other Hand Touches them with that side of the Cudgel; which is most agreeable to their Nature, so they lean upon it for their own ease, because all things there are Agreeable to their own Nature, and Flesh, and so by and by they are brought in a Hole Net, they are again intangled in the Yoak of Bondage, then the Devil wil Yel and Roar and make a Hidious Noiccing, which is al the manner of his Rejoicing; But the Persons made blind by Sin, they can neither hear Him nor see Him; Some through Grace went out, and others are content to ly still for eate; they will not be at the pains to wrestle to win out; Others again strive and fight, and hath nothing but Wars and Rumours of Wars while on this side of Eternity; As Ye may hear at large in my Testament. As for my part I think all the Power and Wit of Hell hath contrived to Ruine me, that I am made to cry, *O wretched Man that I am, who shal deliver me from the Body of Sin and Death?*

If any wants the Tinklars Works they may have Nine several sorts at my Shop at the West Bow Head in *Edinburgh*.

The Ministers in the Town calls my Books Nonsense, and calls me a Fool; But if I were as Mad as some of them I would leave my Wife and go twenty miles and take a Richer One. Their Pride and Covetousness makes them drive furiously like *Jehu*, for their own self end, from one Parish to another, I think I shal never get them Reformed, because I cannot Reform my self; I cannot but Admire at their ignorance, with the Rest of the Deluded Hypocrites that takerh their part, and says I write against them; when I am writing for them; If a Man Reprove me for sin he is for me, and not against me: I gave them Scripture to prove my last Sermon I wrote to them, and they will not Believe, and now I have given them another to see if they will believe; *Prov: 28: Verse: 23: He that reluketh a Man afterwards shal find more Favour than he that flattereth with the Tongue;* I know if I would flatter them, and say, O there is Excellent Watch Men, Dilligent Watch Men, Painful Watch Men, I know I would be cryed up; But for as great a Fool as I am, I will not write Lies; because I expect more Favour afterwards then now I expect from them; *Prov: 26: 28: A flattering mouth worketh ruine. Prov: 27: 5: Open Rebuke is better than se-*

*secret Love; I fear they lose their Honour that is their Kirks, because they will not take with a Reproof. Pro: 13: 18: But he that Regardeth Reproof shall be Honoured.*

I shall write a Scripture, that the World may know what sort of Men some of them are; *Amos 5: 10: They hate him that Rebuketh in the gate; And they abhor him that speaketh uprightly; If I speak uprightly, why do they condemn me? And it falsly, why do they not Answer me? One of them said to me, (I will not name him,) No Man had power to Answer me, Then I say, Are they not Ministers in Scotland, that hath as much Wit as to know what is the Reason that GOD doth not give them Power; And if they say, the Devil hinders them; Then I say, why do they suffer the Devil to have so much Power over them? They will say again, We do not think his Books worth the Answering. I say, Ye have two Reasons for saying that, First, Your Pride. Secondly, Ye cannot. One of them took it upon him to write against me, but he thought shame of it, he never brought it to light; If it had come to light, the very Devils might have laughen to see so much Malice, and so little Reason in it; If any of the Ministers will take it upon them to Answer me, then let them do it, and keep within the Bible; and through strength I will Answer them to the Satisfaction of the World; And then they shall know whether them for condemning me or my Books be led by a Spirit of Errour? The Scriptures they bring against me is, *2 Pet: 2: 10: 11: and Jude 8, 9: verses: They dur not Print that, for in so doing, they will condemn themselves out of their own mouth.**

They have not so much Wit as hold their Tongue concerning States Affairs in the Pulpit, but they will condemn a Man before they hear him, which is the only way to lose their Kirks. What can they speak more of those Parliament Men that Her Majesty hath chosen, altho they were casten out? *They should take Solomons Advice, Ec: 10: 20: They should also mind the things among their hands, to Preach Faith and Repentance to the People; And Exhort me to leave my predominant sin. I cannot but Admire that our Provost and Council doth not take my Advice concerning them; I think they should make Conscience of their Works, altho the Ministers makes litle of theirs. I hope they will take my Counsel concerning the Women, & if they will not, I shall leave them as obstinate as I did the Ministers, then they shall see who shall look on them,*

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for I will not be troubled because I have no Success.

I think now since Her Majesty and our Parliament has given Our Episcopal Ministers a Liberty to Preach, Marry and Baptize; I think they may give me Liberty to be their Overseer to keep them Humble; For the Presbyterian Ministers would not hear of me as Bishop over them. But I true they will Rue it when they cannot help it; They are Wise behind the Hand.

GOD Bless the Queen of Great Britain. Amen. I wish Her Majesty Good Health and long Life; But I know that Her Majestie will Dye, and there is two Men Gaping for the Crown, and many of our Nobles say, the pretended Prince hath no Right to it; And many say, Hannover hath no Right But there is not a Peer neither in Scotland nor England that ever said that I have no Right to it therefore I shall let them know except they Jump with my Judgement not one of them shall be King; That the world may see there is a wheel within a Wheel; Little thought I of King William, when they took off the Head of that Excellent Prince the Duke of Monmouth Some say, it was the Head of another. I would give them ten thousand pound of the best Money in England on that condition, if I had it. All the Right I have to the Crown is, we had a King long ago, his Wifes Name was KATHARINE MITCHEL and Ie know a Mans Name will carry him a great length; Especially Mine that has Run throw 5 or 6 Kingdoms in a short time; But Ie will say, Poor Deluded Body; Do You think to be King? Reader, it is not impossible, as broken a Ship has come to Land. I hope there are few of our Parliament so ignorant but they may know that I have some more wit than the Dog of Denmark that they made King. And if they will not make me King, I cannot help it; I have even as much Pleasure of the thoughts of being King, than I will have when I am actually made King. The troubles that attends the Crown, will but Disturb and Molest my Mind. Therefore go go Reader, in all haste, and tell Her Majesty, and the Parliament, that I will not be King, be King who will. When they send for me, I will behave as David did before the

**THE** King of Gath; I will let the Spittles fall down my Beard, and God  
 them true I am as Mad as the Ministers calls me; Then I hope they  
 will shut me from the Court. I wish the Corn were grown, that I might  
 hide my self among the Staff, as Saul did when they were going  
 to make him the first King of Israel.

Reader ye thought there was but two Pretenders, ye thought little  
 of me because ye was ignorant of me; But now I have brought my self  
 to Light by my Books that I cannot be hid; So I Reckon you a wise Fellow  
 if ye can tell which of us Three will be King? For I have many  
 Friends, and now I have more then I thought I had, there is many  
 makes themselves Friends to me for their own ends, seeking Profit  
 from me, some seeking to be General Receiver, some my Cash keeper  
 and some my Secretars, and some my Advocates, and some my Doctors  
 and many other Posts that I will not now Name, and I Blaw them  
 up in their Fool Fancies, to wine their Hearts, as Absolom did: but  
 I will tell you what I have a mind to do; but it must be kept quiet  
 I have a mind to give them all Posts, that they may not Envy  
 another, I have a mind to Geld every one of them, and make the  
 Eunuchs to keep my Women. And you Reader in the mean time  
 go out to Cramond, and tell the Laird to keep out of my get, till  
 my wrath be pacified, and I shall give you a pennie; And when I give  
 every one of you a penny, it will amount to a great Sum; that the  
 World may see my Faithfulness towards him, for giving away my Money  
 my, and also giving him fair warning; But he hath more Reason  
 he fear'd now then ever, for I have a mind to take away his Stewardship  
 and the Laird of Slushes. The first Good Action I do; I shall  
 write a Scripture; that the World may see how I am Abused. Ec  
 9 14. Now there was found in the City a Poor wise Man, and  
 by his Wisdom Delivered the City. Yet no Men Remembered the  
 same Poor Man, They will not Remember me so much as to buy my  
 Books.

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